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IBN AL-HĪTĪ'S ARABIC CHRONICLE OF KARAITÉ DOCTORS.

I.

THE text of Ibn al-Hītī's Chronicle is taken from the Brit. Mus. MS. Or. 2402, where it is appended to Yefeth's Commentary on the Book of Proverbs. The scribe was Moses ben Abraham, who occupied the post of precentor or "Hazzan" at Cairo within the memory of the present generation, for his copy of Yefeth's Commentary was finished at no earlier date than the 21st of Tebeth, A.M. 5627 (A.D. 1867), and the appended Chronicle was probably written within a few days after the completion of the Commentary. The document, however, from which the modern scribe made his copy of Ibn al-Hītī's work was of considerable antiquity, as the following note, which is found on fol. 87 b—that is, immediately before the Chronicle—clearly shows:—

זהו ממא ונדרת מה מצרים יע"א בקהלתינו ה' פ' אלגניזה פ' ור' קדרים מקטע אסמא אלחכמים בני מקרא י"ז אלסודאות אלעלתם ור' ח'ם אלה תעלי אגמיעין ור' ענהם ברצוננה אמן והוא אנה נאכלת האהנה עלי קדר אלאמכאנ כלמה בכלמה וחרף בחרפ' מן נזר נקעאן ולא זיארה ען מא ונדרת מה כתוב פ' אלורק אלקדרים ונקלתת האהנה נופא' מן אלחציע' ואנתסאך כלם מראתה רח' א"ת ולא נל אלאנטפאע ללאניאל אלאתיה מן בעודנא ושלום :

i.e. "And this is one of the texts which I have found here in Cairo, in the 'Genizah' of our holy congregation, on an ancient leaf, containing a brief record of the names of Karaite Doctors, may their Rock and their Redeemer preserve them: namely, the great Masters, may God, the

exalted One, have mercy on them all, and bestow his favour upon them, Amen. And behold, I copy it down as well as possible, word for word, and letter by letter, without leaving anything out, and without adding anything to what I have found written on the ancient leaf. And I copy it here for fear lest the composition of the author should perish and be lost altogether, and on account of the benefit which the coming generations may derive from it. And for the rest, peace."

But who was the Ibn al-Hītī whose Chronicle of Karaite Doctors has thus come down to us? The approximate date of his activity is supplied to us in the text itself. The "last of the learned and wise men" whom Ibn al-Hītī mentions is the famous Samuel ha-Rōfē ben Moses al-Maghrebī who was "Dayyān" at Cairo during the latter part of the fourteenth and the earlier years of the fifteenth century. From the mention of al-Maghrebī's great work, the "Sefer Miṣwōth," known by the Arabic title of "Al-Murshid," besides two other important compositions of his, we may safely conclude that the present Chronicle was written during the latter part of al-Maghrebī's busy life, that is, probably between the years 1410 and 1420. With this date in our mind we are naturally led to identify our author with the scribe ^{ר' דוד בן סעדאל בן יוסוף בן אלחיה}¹ whom Pinsker (Lik. Kad. p. 64) mentions as the writer of a MS. which bears the date A.H. 811², answering to 1408-9 A.D. It is also tempting to assume that the Ibn al-Hītī thus identified as David ben Sa'dal (or Sa'dēl) is a scion of Yeshu'ah Ibn Sa'dal Ibn al-Hītī, who is already quoted by Salmon ben Yesohim, the well-known Karaite controversialist of the Saadyanic period. This view is considerably weakened by the fact that no ישועה occurs in David ben Sa'dal's genealogy as given by Pinsker, but it may on the other hand be held that the absence of the name Yeshu'ah

¹ Firkowicz, in fact, refers to our author (see note 9 on p. 433) under the name of דוד אלחיה.

² The year קכט A.M. in Pinsker, *loc. cit.*, is evidently a misprint for טכט.

is merely due to the insufficient length of the genealogy, extending though it does over nine generations. One may take it for granted, however, that our Chronicler's family originally came from Hit, "a town situated on the Euphrates, about thirty leagues to the west of Bagdad, inhabited by Arabs and Karaite Jews¹," and from his knowledge of the writings of Samuel al-Maghrebī during this author's lifetime it appears further to follow that David Ibn al-Hitī was either settled in Egypt or in one of the surrounding countries, such as Syria or Palestine.

From the notes which I have added to the translation it will be seen that, thanks chiefly to the labours of Pinsker, Steinschneider, Neubauer, Harkavy, Bacher, and Poznański, I have been able to illustrate several of Ibn al-Hitī's statements, and also occasionally to show in what particular points the Chronicler was misled by the comparatively scanty material which he had before him. Modern scholars have in many respects an advantage over Ibn al-Hitī, who had to arrive at his facts by means of references found scattered here and there in the works which he read or copied. But the profit which we are enabled to derive from his Chronicle is undoubtedly considerable. On some well-known writers he imparts to us fresh, and sometimes interesting, information, and he besides brings before us a number of names which have not been known before. The great feature of the Chronicle is no doubt the prominence which is given in it to Yusuf ben Noah, and scholars will probably not be slow to seize on the fresh "data" now presented to us on the life and activity of this Karaite Doctor, who appears to have been the centre of a very influential and earnest band of scholars.

I need only add that the names which I have passed by without a remark in my notes belong partly to authors concerning whom I could find nothing elsewhere, and partly to well-known men, like Yūsuf al-Basīr, Yefeth Ibn

¹ See R. Hoerning, *British Museum Karaite MSS.*, p. v.

Sa'ir, and others, on whose life and literary labours Ibn al-Hiti has nothing fresh to tell us.

II.

בשם יהי אל עולם נעשה ונצלחה¹

נכתרי אלאן בתרתיב אלשיך אלרשיד אבן אלהויה רזי אה' ענה² :

פָּדְכָר³ אַסְמָא מִן יְדֵר מִן אַלְעַלְמָא אַלְקָרָאִין רַזִּי אַתְּ עַנְהָם אַלְדִּי וְגַדְתָּ
לְהַם דְּכָרָא⁴ אַוְלָהָם אַלְסִידָר עַנְהָם מְנוּחָתוֹ כְּבוֹד אַוְלָהָם מִן נְהָא בְּכַשְּׁפָא אַלְחָק
בְּעֵד חַנְטִיְתָה וְאַקָּמָה וְהַעֲרָה לְמִנּוֹת נְפָשָׁו וְקִיל אַנְהָה כָּאֵן פִּי זָמָא אַבִּי
בְּעַפְרָא אַלְמַנְצָדָר אַלְדִּי תְּלָא⁵ אַלְכָלָאָפָה סְנָת זָהָא לְלַהְגָּרָה וְכָאֵן רָאשׁ גְּנוּוֹת
כָּל בֵּית יִשְׂרָאֵל פִּי בְּגַדְרָאָד וּרְאֵן גְּמָעָה מִן אַלְרָבָאָנִין אַלְיָ אַלְחָק וְהוּ מְרַחְבָּ
בְּנֵי מִקְרָא יְצָ"ז וּבְעֵדָה דְּנִיאָל אַלְקָמָצִי וְרוֹד אַלְמַקְמָאָז⁶ וְלֹהוּ כְּתָאָבָּ פִּי אַצּוֹל
אַלְדִּי וְהַאֲלָאִי קְבָּל אַלְקָרָקָסָאִני רַחְמָה אַתְּ לְאַנְהָה דְּכָרָהָם פִּי כְּתָאָבָּ אַלְאָנוֹאָר
וְלֹכֶר גְּמָעָה אַיְזָא וְהָם אַסְמָאָעֵיל וְאַלְעַבָּאָרִין וְאַלְדָּסָהִרִּין⁷ וְאַלְבָּנָדָאָרִין
וְאַלְבָּצָרִין וְאַלְפָאָרָסִין וְאַלְכָרָסִין וְאַהֲלָל אַלְגָּבָל וְאַלְשָׁאָמִין וְלֹמֶר דְּכֶר
אַסְמָאִים בְּלַדְכֶר אַכְתְּלָאָפָהָם פִּי אַרְאָהָם : אַלְשָׁיךְ אַלְעָאָלָם יַעֲקֹב בָּן יִצְחָק
אַלְקָרָקָסָאִני רַחְ⁸ אַתְּ תָּאִרְיךְ תְּצִינָה אַלְאָנוֹוָאָר סְנָת אַלְפָיָה וְמַאְיָוָן תְּמָאָנִיָּה
וּסְבָעַן לְשָׁטוֹת פִּיכָּוּן דְּלָקָ פִּי סְנָת זָהָא לְלַהְגָּרָה וְאַלְסִידָר דּוֹד בָּן בּוּעָז
רַחְ⁹ אַתְּ תְּצִינָה קְהָלָתָ פִּי סְנָת זָהָא לְלַהְגָּרָה וְלֹהָ תְּפִסְרָ אַלְתּוֹרָה וּכְתָאָבָּ
אַלְאַצּוֹל : וְאַלְמָעָלָם אָבוֹ אַלְסָרִי רַחְ¹⁰ אַתְּ כָּאֵן בְּעֵד סְעָדִיה הַפְּתֻומוֹי לְאַנְהָה
רְאֵלָעַל¹¹ אַלְקָרָקָסָאִני פִּי תְּפִסְרָ אַלְתּוֹרָה וְפִי סְפָר מְצָוֹת וְכָאֵן אַלְפִּוּמִי קְבָּל
אַלְקָרָקָסָאִני לְאַנְהָה רְאֵלָעַלְיָה יִשְׂרָאֵל בָּן דְּנִיאָל¹² רַחְ¹³ אַתְּ וְלֹכֶרֶת שְׁלָמָה אַלְנְשָׁיא
פִּי כְּתָאָבָּ אַלְעִירָוֹת קְבָּל¹⁴ אַלְקָרָקָסָאִני וְאַלְמָעָלָם אָבוֹ אַלְסָרִי וְאַלְאָקָרָב אַנְהָה
לְמָאָ דְּכֶר אַלְעַלְמָא¹⁵ זָלְ דְּכָרָהָם עַלְיָ אַלְתְּרָתִיב לְאַנְהָה דְּכֶר אַוּלָא¹⁶ עַנְהָם תְּמָם
בְּנִימָין תְּמָם דְּנִיאָל תְּמָם אַלְקָרָקָסָאִני תְּמָם אָבוֹ אַלְסָרִי תְּמָם אָבוֹ עַלְיָ אַלְבָּצָרִי

¹ Or. 2402, fol. 188 a.² MS. עַנְהָה.³ Probably for פָּאָנְר.⁴ For חַוְּתָּא, MS. דְּכָרָא.⁵ The usual form of this word is or אַלְמָקְמָץ אַלְמָקְמָס.⁶ The original form is אַלְחָסָהִרִּין.⁷ MS. גְּלִיאָה ; see note 3, p. 437.⁸ One should expect instead of יִשְׂרָאֵל בָּן דְּנִיאָל and דְּנִיאָל ; see the note on the translation.⁹ MS. גְּעַז ; see the note on the translation, loc. cit.¹⁰ Fol. 188 b.

ולדה ثم דוד בן בועז אלנשיה הם אלמעלים ابو עלי רחמה אָתָּה עלייהם אָגָּמָעִין וְאָלָקָרָב אֲנָה בָּאָן מְעָזָר אַלְשִׁיךְ¹ ابو יעקב יוסף בן נח לאנה נאקצת פִּי אַלְאָבִיב מְנַאַקְצָה טוֹוִילָה וְבָאָן אַלְשִׁיךְ ابو יעקב אלבציר ואַלְשִׁיךְ ابو אלפְּרָן האָרְון מְן גָּמְלָה מְן בָּאָן וְרָד לְלַשִּׁיךְ ابو יעקב והאָלוֹאָי עלי נְסָבָה תְּצִנִּיפָה תְּאַרְיְלָה סְנָת צְוָא² וְדָכְרָה אלמעלים ابو עלי נקצת פִּי נְקָצָה עלי בן נח אַסְמָא עַלְמָא דְּכָרְגָּהָם אַנְשָׁי מְלָחָמָה אַנְשָׁי חִיל יוֹאֵי אֱלֹהִים וְהָם ابو סְעָרָאָן בָּן אַבְרָהָם וְאֲבּו יְצָחָק אַבְרָהָם בָּן אַלְעַפְהָאָנִי וְאַלְמָעָלָם סְלָמָן בָּן יְרָחָם וְאֲבּו אַבְרָהָם בָּן עַלְאָן וְאֲבּו עַזְרָאָה בָּן אַבְוֹנָה וְאַלְשִׁיךְ ابو יעקב בָּן אַבְרָהָם בָּן גָּלָם וְרְבָמָא אֲנָה אלבציר וכָּל האָלוֹאָי כָּאָנוּ קְבָּלה לְאַנְהָה קָאָל עֲנָהָם יְרָחָם הָאָל וְיְוּכָּרָם בְּרָצְוֹן עַמוֹ וְסְלָמָן בָּן יְרָחָם נְזָע בָּאָן מְעָזָר אַלְפְּיּוּמִי וְאַלְמָעָלָם ابو סְעִיד בָּן אַלְמָעָלָם ابو עלי הָוּ בָּאָן מְעָלָם אַלְשִׁיךְ ابو אלפְּרָן בָּן אַסְדָּר רָחָ' אָתָּה לְאַנְהָה דְּכָר עֲנָה וְקָאָל מְעַלְמָנָא פָּלָאָן וְכָאָן פִּי זְמָאָן אַלְמָעָלָם ابو אלסְרָי² לְאַנְהָה אַתְּחַצֵּר תְּפִסְירָה וְרָד עַלְיהָ³ פִּי סְפָר מְצֹוֹת אַלְדִּי לְה וְאַלְעַרְישִׁי רָחָ' אָתָּה דְּכָר אַלְמָעָלָם ابو סְעִיד פִּי סְפָר מְקָאָלָה אַלְאָבִיב וְאַלְשִׁיךְ ابو יעקב בָּן נְח נְזָע קְרָתָקְרָם דְּכָרָה אַנְהָה בָּאָן דָּאָר פִּי אַלְקָרְדָּם אַלְשִׁרְוָף לְלָעָלָם וּבָאָן פִּיהָא עַלְיָה מָא יְקָאָל עַלְמָאָה⁴ מְן גָּמְלָתָהָם אַלְשִׁיבָּאָן ابو יעקב אלבציר ואַלְשִׁיךְ ابو אלפְּרָן. עַלְמָאָה מְן גָּמְלָתָהָם אַלְשִׁיבָּאָן ابو יעקב אלבציר ואַלְשִׁיךְ ابو אלפְּרָן וְאַסְתָּמָרָת בְּעֵדָה עַלְיָה אַלְצָוֹרָה וּבָאָן⁴ מְן גָּמְלָה מְן בָּאָן פִּיהָא אֲבּו אַלְפְּרָן הָאָרְון וְזִירָה:⁵ פִּי בְּנִיסָת אַלְקָרְאַיָּן בְּדִמְשָׁק רָאוּ נְזָע מְן תְּפִסְיר סְפָר וּקְרָא רְקָא⁶ וּמְן גָּמְלָה מָא קָאָל אַלְמָעָלָם ابو אלסְרָי פִּי מְנַאַקְצָתָה לְבִן נְח לְה צְוָא⁷ סָנָה פִּי אַלְקָרְדָּם אַלְשִׁרְוָף (מָא בְּרָנָת כְּשַׁפְתָ עַלְיָה אַלְאָבִיב פְּכִיפָ אַבְּבָר צְוָתָה)⁸ פְּדָל לְלָק עַלְיָה אַסְתָּמָרָאָר חָאָלָה עַלְיָה אַלְצָוֹרָה אַלְמָדָה אַלְטוֹוִילָה וְחַמּוֹה אָתָּה וְעַטְמָ אַגְּרָהָם: אַלְשִׁיבָּן ابو יעקב אלבצְרִי⁷ וְאֲבּו הָאָרְון אַלְמָקְדָּסִי בָּאָנָא⁸ מְן גָּמְלָה מְן קְרָא עַלְיָה בָּן נְח כְּמָא תְּקָרָם לְאַנְהָמָא יְקָוָלָן עֲנָה פִּי תְּצִנִּיפָהָמָא קָאָל שִׁבְנָא פָּלָאָן [אַלְשִׁיךְ ابو יעקב

¹ MS. אלשִׁיךְ.

² The MS. has עַלְיָה, ابو אלסְרָי עַלְיָה וְאַנְהָה, which does not make sense. was probably written down as an alternative to אלסְרָי.

³ MS. עַלְיָה.

⁴ Fol. 189 a.

⁵ The MS. has no stop here.

⁶ The exact bearing of the words enclosed in () is difficult to understand; see note 10, p. 439.

⁷ Read אלבצְרִי.

⁸ MS. נְאָה.

⁹ The passage enclosed in [] is quoted, in a faulty form, by Firkowicz, בְּנֵי רְשָׁך, p. 22.

תוֹפֵא אֵלִי רְצֹוֹן אַתָּ קְבַּל אַלְשִׁיךְ אָבוֹ אַלְפְּרָן
וַכְּרָה וַתְּרָצָא עַנְהָ וַגְּדָתָ שִׁי מִן אַלְאַסְתְּבָצָאָר אַלְדִּי לְהַ תָּרִיבָה פִּי סְנָה
אַזְּבָנָה ^{אַזְּבָנָה} וְהוּ יָקָול אֲדָם עַזָּה תִּם וַגְּדָתָ לְהַ פִּי אַלְרָד עַלִּי אַלְקְוָלִין אַמְּלָא פִּי
סְנָה ^{סְנָה} וְאַלְאַקְרָב אֲזָנָה אַדְרָאָן אַלְשִׁיכָן מַעַלְמָעָלָם אָבוֹ סְעִיד כָּאָנוּ כָּלָה
פִּי עַצְר וְאַחֲר וְאָנָהָם כָּאָנוּ יְקָרְוֹן גְּמַיְּעָהָם פִּי דָאָר בְּנָה וְאַלְשִׁיךְ אָבוֹ אַלְפְּרָן
אָבָן אַסְד קָאַל מַעַלְמָנָה פָּלָאָן רָחָ אַתָּ וְקִיל אֲנָה כָּאָן יְקָרָא עַלִּי אַלְשִׁיךְ
אָבוֹ אַלְפְּרָן וְאַבְתָּרִי בְּתְּפִסְרִי אַלְתּוֹרָה יִגְּנָה וַיָּאָ אַלְדִּי הוּ נִיר מְבָצָוֹת ^{בְּתָה}
בִּידָה אַלְכְּרִימָה פִּי שָׁהָר רְבִיעָ אַוְלָ סְנָה ^{זְנָה} וְמַנְלָה לְלַקְּ חְפִסְרִי וְאַלְהָ
שְׁמוֹת פִּי גְּזִוָּן בְּתָה מְדָה תְּצִינָה כְּמָא יְנַקְּלָהָם פִּי סְבָעָה אַשְׁהָר וְהוּ פָּאָזִי ...
וְפִי אַלְמָלָה אַלְשִׁיךְ עַלִּי בְּנָה אַבְרָהָם אַלְטְּוֹיָל רָחָ אַתָּ וְכָאָן בְּעֵד אַלְשִׁיךְ אָבוֹ
אַלְפְּרָן בְּנָה אַסְד לְאָנָה דְּרָכָה פִּי כְּתָאָבָה וַתְּרָצָא עַנְהָ וְפִסְרָ אַלְאַרְבָּעָ וְעַשְׁרִין
סְפִרְתָּוֹוְהָ וְאַלְנְשִׁיאָ שְׁלָמָה אַלְמָעוֹרָף בְּאַלְרָיִם אָבוֹ אַלְפְּצָלָל רָחָ אַתָּ ^ז וְכָאָן
מִן אַלְעַלְמָא אַלְכְּבָאָר וְאַלְצָדוֹר וְכָאָן רַיִם אַלְקְרָאִין בְּמַצְרָה וְכָאָן אַמְּרָה
וְפַתְּחוּוֹה נְאָפְדִּין אֵלִי אַלְשָׁרָק וְאַלְנְרָב וְאַלְשָׁאָם וְלָם יְשַׁתְּהָר עַנְהָ תְּצִינָה
סְוָא כְּתָאָבָה אַלְעָרִיוֹת ^ז פְּכָאָן פְּאִיקָּא ^ז פִּי אַלְעָלָם מַעַלְמָה אַלְפְּקָה וְלָהּ כְּתָאָבָה
מֵאָ לָא יְסַע אַלְמְכָלָפָ קְרָבָה פִּי אַזְוֹל אַלְדִּין וְתוֹפֵא אֵלִי רְצֹוֹן אַתָּ
סְנָה ^ז ... ;

עַלְמָא בְּגַנְדָּאָר וְאַלְעָרָאָק רְחָמָהָמָ אַתָּ אַלְשִׁיכָן אָבוֹ ^ז אַלְחָסָן בְּנָן מִשְׁיחָ
וְסְלָמָן בְּנָן יְרָחָם כָּאָנָה פִּי זְמָאָן אַלְפְּיּוֹמִי וְכָאָן בְּנָן מִשְׁיחָ נְאָקָצָה
כְּתוֹרָה פִּי בְּגַנְדָּאָר וְבְנָן יְרָחָם נְאָקָצָה פִּי חַלְבָה וְתוֹפֵא בְּהָאָרָחָ אַתָּ ^ז פִּי זְמָאָן
אַלְפְּיּוֹמִי וְבְלָרָן ^ז פִּי גְּנָאָוְתָהָא מִשְׁקָוָק אַלְתִּיאָב מִדְאָר אַלְשָׁרָבָה חַאְפִּיאָא ^ז וְעַתְּבָה
פִּי דְלַקְּ וְקָאָל אָן כָּאָן לִי וְלָהּ פִּי מְנָאָקָצָתָנָא פְּוֹאָיד עַטְּיָה וְלָא שָׁךְ פִּי עַלְמָה
פְּלַלְלָל פָּעַלְתָּמָא פָּעַלְתָּמָא יְוּוֹרָפָ אַלְיָוָם פִּי חַלְבָה קְבָר סְלָמָן בְּנָן יְרָחָם וּבֵין
אַלְגָּנוֹיִם וּזְנָרָהִם ^ז בְּקָבָר אַלְצָדִיק וְזְנָרוֹ ^ז לְהַ אַלְנְדָוָר ^ז אֵלִי אַלְלָאָן : וְאָבוֹ עִסְּיָ
בְּנָן סְרָעָה ^ז פִּי רְסָאָלָה אַלְתָּמָם סְבָעַי ^ז רַדְ פִּיהָא עַלִּי אַלְיָהָד תִּם אֲנָה
בְּאָבָן מִשְׁיחָ אַלְמָדָכָר וְתִנְדָּרָא ^ז הוּ וְהוּ וְאַלְרָסָאָלָה אַלְמָרְכָוָה תָּרִיבָה
עַמְּלָחָה סְנָה ^ז וְאָבוֹהָם אַלְחָרְלָאָנִי רָחָ אַתָּ רַדְ עַלִּי אַלְרָבָאָנִי וּבְטַל
כְּלָאָמָהָם וְמַנְלָה מַן דָּכְרָמַן אַלְעַלְמָא יְסַפְּרָ בְּנָן צְבָתִיאָ וַגְּדָתָ כְּתָאָבָן

¹ For. מְגַנְסָוֹת.

² A lacuna in the MS.

³ Fol. 189 b.

⁴ MS. אַלְטָרוֹת.

⁵ MS. אַבִּי.

⁶ MS. גְּנִירָה.

⁷ The MS. has ר (without a dot) for the Arabic ز.

⁸ The Arab writers spell the name (زَرْعَة). See note 6, p. 441.

⁹ See note 6, p. 441.

¹⁰ The ר stands here for ظ (وَتَنَاظَرَ).

פי עולם אלכלאים לעלי בן יוסף סמייה תאריבת שנת ⁶⁴ וכאותה יתרצה ענה ולצדקה בן שומרון רח' אַתְּ וְאַלְשִׁיךְ חנניה בן יעקב רח' אַתְּ בָּאָן מִן אַלְצָדָר אַלְכָבָאָר וְכָאָן פְּאַיְקָא" פִּי אַלְפָקָה וְעַלְמָם אַלְכָלָם וְלָה בָּלָם אַלְחָסָן וְלָם יִנְדָּר אַלְחָצָפָה כְּתָאָב אַלְאָסָאָר דָּמָס מְגַלְדָּאת וְהִי פִּי נְאַתְּ אַלְחָסָן וְלָם יִנְדָּר מְנָה סְוָא מְגַלְדִּין אַלְאָוָל וְאַלְתָּאָנִי וְהִו יְלָכֶר עַן וְאַלְרָה רח' אַתְּ אָרָא בָּאָנָת תְּרָל עַלְיָ אָנָה פִּי אַלְעָלָם וְקִיל אָנָה בָּאָן יְבָרֵי אַלְקָלָם לְלְבָלִיפה וְכָאָן בְּלִיל אַלְקָרְרָ עַנְדָּה וְכָאָן פִּי אַלְעָלָם ¹ פִּי מְבָקָת אַלְבָצִיר וּבָן אַסְדָּר רח' אַתְּ אַלְגְּמִיעָ וּבָן סְקוּיָה רח' אַתְּ רְדָ עַלְיָ אַלְרָבָאָנִין וְעַלְיָ אַלְפָיְוָי פִּי אַלְהָלָל וְאַלְאָבָּי וְאַלְעַנְצָרָה וְאַלְלָיָה וְאַלְשָׁחָם וְאַלְתָּקְלִיד וְאַבְטָל נְקָלָם וְאַלְשִׁיךְ אָבוּ עַנְן יְצָחָק בָּן עַלְיָ בָּן יְצָחָק רח' אַתְּ בָּאָן צְדָרָא" כְּבִירָא" וְרְדָ עַלְיָ אַלְפָיְוָי בָּכְתָאָב כְּאַלְסָרָאָן וְלָה כְּתָאָב פִּי אַלְעַתְּרָאָל וְאַלְאָקְרָב אָנָה בָּאָן מְשָׁאִיךְ אַלְעָלָם וְאַלְצָדָר אַלְכָבָאָר וְאַלְשִׁיךְ שְׁמוֹאָל בָּן אֲשֶׁר בָּן מְנֻצּוֹר אַלְמָעָרָף בָּאָבוֹ אַלְטִיבָּאָלְגְּבָּלִי בָּאָן פִּי וּמְאָן אַלְשִׁיךְ אָבָּר אַלְפָרָבָּהָרָן וְתְּנָאָצָרָא פִּי אַלְאָבָּי וְאַלְשָׁנָה אַלְשָׁרָעָה וְכָאָן עַלְיָ רְאֵי אַלְמָולִי אָבוּ עַלְיָ רח' אַתְּ וְלָה מְקָאָלה פִּי אַפְּסָאָר אַלְמָחוֹר וְחַסְאָב אַלְמָוָלְד וְרְדָ ² עַלְיָ מְנָחָם רָאֵשׁ מְתִיבָּא עַנְדָּר וְקָוָה עַלְיָ רְקָעָתָה בָּן מְנָחָם אַלְיִי אַבְּיָתָאָבָת אַיְדָה אַתְּ וְאַלְשִׁיךְ אָבָּוָי ³ סְעִיד בְּלַקְמָנָחָם עַלְיָ אַלְכָלָם וְלָה כְּתָאָב נְיִיד וְאַלְשִׁיךְ יִשְׁרָאֵל בָּן חַסְדָּר בָּן יִשְׁרָאֵל אַלְדָּסְטָרִי רח' אַתְּ בָּאָן מְנֻעָלָמָא אַלְכָבָאָר וְלָה כְּתָאָב אַלְתָּלִיוָּה פִּי עַלְמָם אַלְכָלָם פִּי אַלְפָאָזָהָם וּבְרָאָהָיָהָם וְרְדָ עַלְיָ אַלְפָיְוָי אַיְזָא וְלָה כְּתָאָב פִּי אַלְעַתְּרָאָל וְכְתָבָב כְּבִירָא" מְן אַלְפָקָה אַלְמָדְבָּל תְּם אַלְשִׁיךְ שְׁלָמָה בָּן מְבָרָק בָּן צָעִיר צָאָבָה אוֹ צָאָבָה ⁴ אַלְתִּיְסִיר תְּם אַלְשִׁיךְ עַלְיָ בָּן שְׁלָמָה צָאָבָה אַלְאָגָרָן אַלְמָתְצָר תְּם מְרָי אַהֲרֹן בָּן אַלְיָהָוָא אַלְקָסְטָנְטָנִי תְּם מְרָי וּרְיָהוָה הָאָבָל בָּן אַלְיָהָוָא הָדֵין תְּם מְרָי יִשְׁרָאֵל הָדֵין תְּם מְרָי יִשְׁרָאֵל בָּנָי צָעִיר הָנוּדוּ בָּאַלְחָכִים אַלְצָפִי תְּם מְרָי יִשְׁעָיו בָּן עַזְיוֹהוּ הָכָהָן הָנוּדוּ הָמְלָמָד פָּאָצָל תְּם מְרָי שְׁמוֹאָל הָמְלָמָד בָּן מִשְׁהָ הָנוּדוּ בָּאַלְסָנִי תְּם מְרָי שְׁמוֹאָל בָּן מִשְׁהָ הָרוֹפָא הָמֻעָרְבִּי צָאָבָה אַלְמָסָאָלה וְאַלְגָּנוֹאָב וְסְפָר מִזְוָתָה וְאַיְזָא מִקְרָמָהָת עַלְיָ אַלְמָסָאָלה וְאַלְגָּנוֹאָב וְהוּ אָבָּר אַלְעַלְמָא וְאַלְחָכָמָא וְאַלְמָרְשָׁדָן אַלְיָ אַלְחָק וְהָמְשָׁכִילִים יְהָרָוּ וּנוּ וְתְּם אַן לְלִקְרָאִיָּן מְן אַלְעַלְמָא אַלְזָי לָם עַרְפָּנָהָם וְלָא וְקָפְנָא עַלְיָ כְּתָבָהָם :

וְשָׁלוּם עַל יִשְׁרָאֵל :

¹ Fol. 190a.² MS. וְרָדָה.³ MS. אַבְיָי.⁴ The copyist thus correcting himself.

III.—TRANSLATION.

In the name of the Lord, the God of eternity, shall we labour and succeed.

We shall now begin the Chronicle of the righteous Sheikh Ibn al-Hītī, may God, the exalted One, favour him:—

I will now mention the names of famous Karaite Doctors—may God, the exalted One, favour them—of whom I have found a record. First, the Sayyid 'Anan, may his rest be in glory. He was the first who succeeded in unveiling the truth after it had been shrouded over, and he resuscitated it, and he poured out his soul unto death. It is said that he lived in the time of Abu Ja'far al-Mansūr¹ who succeeded to the throne of the Khalifs in the year 136 of the Hijrah. He was the chief of the whole house of captive Israel in Bagdad, and he converted many of the Rabbanites to the truth, that is to the tenets of the Karaites, may their Rock and their Redeemer preserve them. After him were Daniel al-Kumisi² and David al-Muk̄ammas², and he wrote a book on the fundamental principles of the law. These [two] were before K̄irkisānī—may God, the exalted One, have mercy on him—for he has mentioned them in the "Book of Lights," and he has also mentioned bodies of people, namely the followers of Isma'il³, and the Okbarites³, and the people of Tustar, and Bagdad, and Başrah, and the Persians, and the people of Khurāsān, and the people of the mountain, and the Syrians⁴. He has not mentioned individual names, but only the difference in their opinions.

With regard to the learned Sheikh Ya'kūb ben Yishāk al-K̄irkisānī, it is to be noted that the date at which he composed the "Book of

¹ By using the term *וְיֹאמֵר* "and it is said," Ibn al-Hītī betrays uncertainty on a point which is now established beyond a doubt.

² The exact time of Daniel al-Kumisi's activity is not quite certain; comp. Fürst, *Geschichte des Karäerthums*, i. 78, and Hamburger, *Die Jüdische Literatur*, ii. 72, with S. Poznański, JEWISH QUARTERLY REVIEW, vol. VIII, p. 681. Ibn al-Hītī's collocation of Daniel al-Kumisi and David al-Muk̄ammas favours Poznański's statement that the former flourished at the beginning of the tenth century, for the latter was certainly famous in the earlier part of the same century.

³ Isma'il himself is styled אִסְמָאֵל, and it, therefore, seems that by the Okbarites named after him are meant the followers of מִשְׁאָאֵל, who was a townsman of Isma'il (see Harkavy, *Transactions of the Imperial Russian Archaeological Society*, vol. VIII, pp. 314-16; also Bacher, JEWISH QUARTERLY REVIEW, vol. VII, pp. 706-708).

⁴ All the bodies of people mentioned here are spoken of in Hark., *op. cit.*, pp. 314-19.

"Lights" was the year one thousand two hundred and seventy-eight¹ of the era of contracts, or in the year 315 of the Hijrah. As for the Sayyid David ben Boaz²—may the Lord, the exalted One, have mercy on him—the composition of his work on Ecclesiastes took place in the year 383 of the Hijrah, and he also wrote a commentary on the Pentateuch and a book on [its] fundamental principles. And the Doctor Abu al-Sarī—may God, the exalted One, have mercy on him—lived before Saadyah the Pithomite, for he argued against³ Kirķisānī in his commentary on the Pentateuch and in his "Book on the

¹ The year 1278 of contracts answers to 967 A.D., but the greater part of 315 A.H. coincides with 927 A.D. The date 937, which has been assigned to the composition of the "Kitāb ul-Anwār" by several writers (see Bacher, JEWISH QUARTERLY REVIEW, vol. VII, p. 687; Poznański, Steinschn. Festschrift, p. 196), really belongs to Kirķisānī's Commentary on the Pentateuch (see the passage given by Neubauer, in Mediaeval Jewish Chronicles, vol. II, p. 249, which, according to p. xiv in the same volume, is taken from the above-mentioned Commentary). In the Introduction to his longer Commentary on the Pentateuch, Kirķisānī's says:—

وشرح معانها التي هي غير الفرایض والوصايا اذ كن قد تكلمنا
على الفرایض وافردننا لها كتاب مجرد (Brit. Mus. MS. Or. 2557, fol. 1 b)
The "Kitāb ul-Anwār," which deals with the commandments contained in the Pentateuch, was accordingly composed before the Commentary which treats on the rest of its contents, and if the latter was written in the year 937 A.D., it is not unlikely that the date 927 is the correct one for the composition of the former. The collocation of 1278 A.C. with 315 A.H. is a serious mistake, and is probably due to a blunder of the scribe.

² ר' בן עז is reported to have been the fifth in the line of descent from Anan (see Pinsker קדמוניות ר' בן עז, pp. נ'–י', 53), and, therefore, much earlier than A.H. 383 (A.D. 993). See, however, Harkavy, Stade's Zeitschrift, vol. I, p. 157. On the works of this Karaite doctor we obtain here fresh information.

³ The argument in proof of Abu al-Sarī having lived after Saadyah is as follows: Abu al-Sarī argues against Kirķisānī. The latter is, therefore, prior to the former. But Saadyah was prior to Kirķisānī, the senior of Abu al-Sarī, and it, therefore, follows that Saadyah was certainly prior to Abu al-Sarī. The priority of Saadyah to Kirķisānī is similarly established by the fact that Israel ben Daniel (or rather Daniel) who was prior to Kirķisānī, already argues against Saadyah. It will be seen that unless the emendations עלי' for עלייה, and בז' for קב' are made in the text, the passage is without logical sense. Ibn al-Hiti's effort to establish a chronology was most praiseworthy; but we now know for certain that Abu al-Sarī (סַהַל בֶן מִצְלָה) lived about the time of Saadyah, as was also the case with Kirķisānī.

Commandments," but Fayyami was before Kirkisānī, for Israel ben Daniel¹—may God, the exalted One, have mercy on him—argued against him, and Solomon han-Nāsī mentions him in his "Book on forbidden marriages," before² Kirkisānī and the Doctor Abu al-Sarī; and the likelihood is that when he mentioned the learned, may their memory be blessed, he recorded them in their chronological order, for he mentions first 'Anan, then Benjamin, then Daniel³, then Kirkisānī, then Abu al-Sarī, then Abu 'Ali al-Baṣrī and his son⁴, then David ben Boaz⁵ the Nāsī, then the Doctor Abu 'Ali⁶—may God, the exalted One, have mercy on them all. It is likely that he⁷ was a contemporary of the Sheikh Abu Ya'kūb Yūsuf ben Noah⁸, for he has argued against him extensively⁹ with regard to 'Abīb, and the Sheikhs Abu Ya'kūb al-Baṣrī and Abu al-Faraj Hārūn were of those who came down¹⁰ to the Sheikh Abu Ya'kūb, and these [are mentioned] on a copy of his composition which is dated in the year 393¹¹. And Abu 'Ali, in his refutations of Ben Noah, has mentioned the names of learned men whose memory is that of men of battle, men of might, god-fearing men; these are Abu Sa'dān ben Abraham, and Abu Yishāk Abraham ben al-Ispahānī, and the Doctor Salomon ben Yerohim, and Abraham

¹ Israel ben Daniel lived about 100 years after Kirkisānī (see Pinsker, *op. cit.*, pp. 222, 223, 224). One should probably substitute 'הניאר בן ר' ניאר' (vide *infra*).

² See note³ on preceding page.

³ On the *הניאר בן משה הקוממי* (see Pinsker, *op. cit.*, p. 224).

⁴ i. e. Abu Sa'id (ר' יוסי המלמוץ) son of Yefeth ben 'Ali, here called Abu 'Ali al-Baṣrī (see Pinsker, *op. cit.*, p. 227).

⁵ On David ben Boaz, see above.

⁶ This Abu 'Ali is known as an opponent of Abu al-Sarī in legal interpretations of the Pentateuch (see Brit. Mus. MSS., Or. 2573, 2574), but it does not yet appear certain what other name or names he bore. He may have been Abu 'Ali Ḥasan al-Levi al-Baṣrī, grandfather of Yefeth. As Ibn al-Hiti has already failed in his chronology on other points, it would be no wrong to him to imagine that he is here guilty of another chronological error.

⁷ i. e. (apparently) Abu al-Sarī.

⁸ Ibn al-Hiti has, as will be seen in what follows, much to tell us about this Karaite doctor, who has hitherto not been much more than an unknown quantity. See e. g. Pinsker, *op. cit.*, pp. 22, 74, 75; Harkavy, *op. cit.*, p. 156.

⁹ This does not appear an entirely conclusive argument, for extensive refutations may be written of works whose authors have died long since.

¹⁰ i. e. to attend his lectures.

¹¹ A. D. 1002-3.

ben 'Ilān¹, and Abu Ezra ben Abūnah, and the Sheikh Abu Ya'kūb ben Abraham ben Jils who is, perhaps, identical with Al-Baṣīr. And all these were before him², for in speaking of them, he says: "May God have mercy on them, and remember them in the acceptance of His people." And Salomon ben Yerōhim—may his soul be in Eden—was a contemporary of al-Fayyūmī, and the Doctor Abu Sa'īd, son of the Doctor Abu 'Alī³, was the teacher of the Sheikh Abu al-Faraj ben Asad⁴—may God, the exalted One, have mercy on him; for in mentioning him, he says: "Our teacher N. N." He⁵ was in the time of Abu al-Sarī, for he made an abridgement of his commentary, and argued against him in his "Book on the Commandments." And 'Arīshī⁶—may God, the exalted One, have mercy on him—mentioned the Doctor Abu Sa'īd in his "Book on the Commandments," in the chapter on "Abīb."

The Sheikh Abu Ya'kūb ben Noah, of whom mention has already been made, had a college in Jerusalem, and there were there, according to report, seventy learned men. Of their number were the two Sheikhs Abu Ya'kūb al-Baṣīr and Abu al-Faraj Hārūn, and it continued after him in the same condition⁷, and of the number who lived there were Abu al-Faraj Hārūn⁸, and others. In the Synagogue of the Karaïtes in Damascus has been seen a part of the commentary on Leviticus⁹, written on parchment, and among the things which the Doctor Abu al-Sarī said in his refutation of Ben Noah [is contained the statement that] he lived thirty years in Jerusalem¹⁰ This testifies to his continuance for a long time in the same condition—may God, the exalted One, have mercy on them, and give them a good reward.

¹ מדרכי יוסוף אברם בן עילאן הנקרא is mentioned in *ibid.*

² Apparently before Abu 'Alī, who records their names.

³ i. e. Yefeth ben Alī, 'Abu Sa'īd being his best known son; *vide supra*.

⁴ Full name: Abu al-Faraj Furkān ibn Asad, or Yūsuf ben Ya'kūb. The British Museum possesses several volumes of his Commentary (existing in a longer and shorter recension) on the Pentateuch; see Hark., *loc. cit.*, p. 159; Neubauer, *Aus der Petersb. Bibliothek*, pp. 19, 20.

⁵ i. e. Abu Sa'īd?

⁶ To be identified with יזרעה נן קרי?

⁷ i. e. as a seat of learning.

⁸ Ibn al-Hītī apparently means that Abu al-Faraj Hārūn who already resided in Jerusalem in the lifetime of Abu Ya'kūb Yusuf ben Noah continued to live there after that doctor's death.

⁹ By Abu al-Sarī, who is mentioned immediately after.

¹⁰ The words: "כִּי בָרָגָה כְּשַׁה עַל אַלְמַבִּין פְּנֵי אֲנָבָר צְרוֹרָה" "what I have brought out and revealed concerning 'Abīb, and how shall I make known its shape or condition," make no sense in the context. Something has probably dropped out from the text.

The two Sheikhs Abu Ya'kūb al-Baṣīr¹ and Abu Hārūn al-Mukad-dasī² were of the number of those who attended the lectures of Ben Noah, as has already been said, for they refer to him in their compositions by saying: "Our Sheik N. N. has said." And the Sheikh Abu Ya'kūb passed away before the Sheikh Abu al-Faraj Hārūn, for the Sheikh Abu al-Faraj in mentioning him, uses the phrase: "May He favour him"; and I have found a portion of the "Istibsār"³, which he has composed, its date being 428⁴, where he says: "May He prolong his dignity⁵." I have also found a composition of his on the refutation of the two utterances⁶, which was dictated in the year 458⁷. It is likely that these two Sheikhs, together with the Doctor Abu Sa'īd, were all in the same generation, and that they all studied in the College of Ben Noah. The Sheikh Abu al-Faraj ibn Asad said [in speaking of them]: "Our teachers N. N., may God, the exalted One, have mercy on them," and it is said that he attended the lectures of the Sheikh Abu al-Faraj⁸, and he began his shorter Commentary on the "Torah"—may He make it great and full of glory—which he wrote with his own honoured hand, in the month Rabi' I, of the year 446⁹. To this belongs the commentary on Exodus, in two parts, in his own writing, the copying whereof occupied seven months . . .¹⁰

In Ramlah there was the Sheikh 'Ali ben Abraham at-Tawīl—may God, the exalted One, have mercy on him. He lived after the Sheikh Abu al-Faraj ibn Asad, for he mentions him in his book, using the phrase: "May He favour him;" and he wrote a commentary on the whole Bible. And the Nāsī Solomon, who is known by the title ar-Rā'iš abu al-Fadl—may God, the exalted One, have mercy on him—was one of the most eminent and foremost scholars. He was the chief of the Karaites in Egypt, and his command and decisions went

¹ See the text.

² The same as Abu al-Faraj Hārūn.

³ Of Yūsuf al-Baṣīr. The Brit. Mus. MS., Or. 2576, contains a work entitled נחאכ אל-אַסְתְּגָנָצָאָר פִי אַל-פָּרָאִיָּעָא, which is possibly the composition referred to in this place.

⁴ A. D. 1036-7.

⁵ Of Abu al-Faraj Hārūn (?), showing that the latter was alive when Yusuf al-Baṣīr wrote the work in question.

⁶ A very vague reference indeed.

⁷ A. D. 1065-6.

⁸ i. e. Abu al-Faraj Hārūn.

⁹ A. D. 1054-5. The date of the longer Commentary, as given in Or. 2495 (fol. 75 b), is A. D. 1050. It will be seen that Ibn al-Hītī is here in a correct chronological line.

¹⁰ The MS. has a lacuna here; יְמִינָה, as a complete word, cannot be correct in this place.

forth into the east, and the west, and into Syria; but no other work by him, except the book on forbidden marriages, is known to us. He was most distinguished in scholarship, and also in jurisprudence. He also wrote a book entitled, "Things which the person on whom the obligation rests cannot approach¹," which is a treatise on the fundamental principles of the Law². He passed away in the year 600.

Of the learned of Bagdad and 'Irāk are to be mentioned the two Sheikhs Abu al-Hasan ben Mashiah and Salomon ben Yerōhim, who lived in the time of al-Fayyūmī. Ben Mashiah argued much against him in Bagdad, and Ben Yerōhim argued against him in Aleppo, and he died there—may God, the exalted One, have mercy on him—in the time of al-Fayyūmī, who attended his funeral with his garments torn, girded with a rope, and barefoot; and when he was blamed for it, he said: "We both derived much profit from our controversies, and there is no doubt about his learning, and, therefore, have I acted as I have done³." And the grave of Salomon ben Yerōhim is known to this day in Aleppo, and among the Gentiles and others⁴ as the grave of the righteous one, and vows are made to him to the present day.

Abu 'Isā ben Zar'ah⁵ in his epistle entitled "Ilthām Sab'in"⁶ (?) argued against the Jews; then came the above-mentioned Ibn Mashiah, and they controverted each other, and the date of the composition of this epistle is the year 387⁷. Abraham al-Harselani⁸—may God, the exalted One, have mercy on him—argued against the Rabbanites, and refuted their opinions. Among the number

¹ The phrase is a difficult one. Two similar titles of books are found in Hāji Khalfa, v. 354. See Dozy, *Supplém. aux Dict. Arabes*, iii. 485.

² Fürst's remark that Solomon the Nāsī wrote a *Sefer Miswōth* (*Gesch. d. Kar.* ii. 192) is, therefore, a correct one.

³ A fine feature in Saadyah character. The incident is evidently narrated as a testimony to the worth of Salomon ben Yerōhim. It cannot be doubted, however, that it *may* be true in substance.

⁴ It is difficult to see who are meant here by "the others"; hardly the Rabbanite Jews.

⁵ See Steinsch., *Polemische u. apologetische Literatur*, pp. 148, 149. Ibn Abi Usaibi'ah makes express mention of the *Risālah* (vol. II, p. 236).

⁶ רישׁת may possibly be a corruption of רישׁת, for it was the Jewish mathematician, Ibn Shu'aib, to whom the "Risālah" was addressed (see Steinsch., *loc. cit.*). The reading "Ilthām" (אילתָם for רישׁת) is a conjecture of Dr. Rieu, whom I have had the privilege of consulting on this and several other points. The meaning would be "the striking of Sab'in."

⁷ A. D. 997.

⁸ This Karaite is mentioned in רישׁת מרכ'.

of the learned men whom he mentions is Yūsuf ben Ṣabtiyya¹, and I have found two books on dogmatic theology by 'Ali ben Yūsuf Samiyyah, dated in the year 459², and the scribe [of the copy] uses of him and of Ṣadakah ben Shomron—may God, the exalted One, have mercy on him—the phrase “May God favour them.” And the Sheikh Ḥananyah ben Ya'kūb—may God, the exalted One, have mercy on him—was one of the foremost and great ones. He was most distinguished in jurisprudence and dogmatic theology, and he wrote a work entitled, “A treatise of minute investigation,” which is a book of “secrets,” in five volumes, and it is exceedingly beautiful, but there are only extant of it two volumes, the first and the second. He quotes opinions of his father—may God, the exalted One, have mercy on him—which show that he was also a learned man. It is said that he used to cut the Khalif's pen for him, and he had much power at his court. He belonged to the learned group of al-Baṣīr and Ben Asad—may God, the exalted One, have mercy on them all. Ben Sakuyah³—may God, the exalted One, have mercy on him—argued against the Rabbanites and [especially] against al-Fayyūmī with regard to the new moon, and Abīb, and Pentecost, [and the laws relating to] the fat tail and the fat, as well as regards tradition; and he refuted their tradition. And the Sheikh Abu 'Anan Yishāk ben Ali ben Yishāk—may God, the exalted One, have mercy on him—was a great and foremost scholar, and he argued against al-Fayyūmī in a book like the “Sirāj⁴,” and he wrote a book on “Equalization⁵.” The likelihood is that he was one of the chief scholars and the foremost men [of his time]. The Sheikh Samuel ben Asher ben Mansūr, who is known by the name of Abu al-Tayyib al-Jabali⁶, was in the time of the Sheikh Abu al-Faraj Hārūn, and they controverted each other with regard to “Abīb” and the legal year. He held the opinion of the Master Abu 'Alī—may God, the exalted One, have mercy on him—and he wrote a treatise on the refutation of the calendar⁷, and the calculation of the new moon. He also argued against Menahem, the head of the Academy⁸, after having studied the epistle of Ben Menahem to Abu Thābit—may God,

¹ Is שׁבְתִיָּה a corruption of שׁבְתִיָּה?

² A. D. 1066-67.

³ See e. g. Pinsker, *op. cit.*, p. 22.

⁴ i. e. like the תְּסִיר הַנִּיאָר or “Kitāb ul-Sirāj” of Yusuf al-Baṣīr.

⁵ The title is vague enough. ⁶ See Pinsker, *op. cit.*, pp. 257, 37.

⁷ תְּסִיר, lit. “cycle,” the years being arranged in cycles of nineteen years in the calendar.

⁸ Head (with Mar Mathatia as opposing Gaon) of the academy at Pumbedstha, in the middle of the ninth century.

the exalted One, strengthen him. And the Sheikh Abu Sa'īd¹ controverted Menahem on the subject of dogmatic theology, and he wrote an excellent book. The Sheikh Yashar ben Hesed ben Yashar al-Tustarī²—may God, the exalted One, have mercy on him—was one of the great scholars, and he wrote a “Book of Indications” on dogmatic theology in their language and their mode of argumentation. He also argued against al-Fayyūmī, and wrote a book on “Equalization,” and he wrote much on foreign law. Then comes the Sheikh Solomon ben Mubarrik ben Sa'īr, the author of “Al-Taisīr³.” Then the Sheikh 'Alī ben Sulaiman, the author of the abridged “Egrōn⁴.” Then our Master Aaron ben Elijah, of Constantinople. Then our Master and Lord Yehūdah ha-Abēl ben Elijah Hedessi. Then our Master Israel had-Dayyan; then our Master Yefeth ben Sa'īr, who is known by the title of the “famous physician”; then our Master Isaiah ben 'Uzziyah hak-Kohen, who is known by the title of the “illustrious Doctor”; then our Master Samuel the Teacher, son of Moses, who is known by the name of al-Sinnī⁵; then Samuel ben Moses ha-Rōfē, the Maghrebite, the author of the “Questions and Answers,” and of a book on the Commandments, and also of Introductions to the “Questions and Answers.” He is the last of the learned and wise men, who are guides to the truth, and the “Maskilim⁶” shall shine, &c. There are also learned Karaites whom we do not know and whose writings we have not studied. Peace be upon Israel.

G. MARGOLIOUTH.

¹ It is difficult to say who this Abu Sa'īd was, if Menahem Gaon, of the ninth century, was the authority against whom he wrote, for Yefeth's son flourished more than a century later.

² See Hark., *op. cit.*, p. 158. The British Museum possesses a philosophical work by this writer, entitled, *At-Talwīh ilā t-Tauhīd wa'l-'Adl*. His Arabic name was 'Abu'l-Faḍl Sahl (Hark., *Sahl Ibn Faḍl*).

³ See Hark., *op. cit.*, pp. 158, 159.

⁴ See e. g. Neub., *op. cit.*, p. 18.

⁵ See Pinsker, *op. cit.*, p. 125, where a בָּנָםְשָׁאָל (or שָׁמְאָל בָּנִי) is recorded.

⁶ A title which the Karaites (of Jerusalem only?—see Neub., *op. cit.*, p. 7) took to themselves in allusion to Dan. xii. 3.